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Brief Biographical
Sketches of
Irish Presbyterians.

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BRIEF BIOGRAPHIES OF IRISH PRESBYTERIANS

EIGHTH ANNUAL REPORT . . .
OF THE PRESBYTERIAN . . .
HISTORICAL SOCIETY OF . . .
IRELAND, 1914-1915.



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1915.

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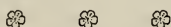
Presbyterian Historical Society of Ireland.

THE Presbyterian Historical Society held its annual meeting in Room 20, Church House, on Tuesday, February 9, 1915. The Rev. Samuel Ferguson, B.A., occupied the chair in the absence of the Moderator of the General Assembly. The minutes of the previous annual meeting were read and approved.

**Eighth
Annual
Meeting**

Mr. A. G. Crawford read the Annual Report, which was adopted.

Mr. R. M. Young presented the Financial Statement, which was also adopted. A copy of it will be found in the Minutes of Assembly.



IN reviewing the work of the past twelve months, the Council of the Presbyterian Historical Society, while obliged to report a very uneventful period, is at the same time pleased to be able to report progress. The interest in our history fostered by the proceedings in connection with the Tercentenary, has not quite spent itself. Though the national crisis has diverted the minds of the people from all subjects save those which concern the immediate present, it is gratifying to find that the Lantern Lecture is being used in some congregations, with interest and profit.

**Annual
Report**

The remaining copies of the pamphlet containing the Tercentenary Addresses are being gradually disposed of, and will soon be quite out of print. The kindness of a valued member of the Society in giving a subscription to be devoted to the free circulation of the Addresses in country congregations has contributed to this desirable result. It will be remembered that the pamphlet was issued at practically cost price.

It was in the nature of things to be expected that there would come a time when the flow of gifts for the Society's collection would almost cease, especially as the active work is limited to a comparatively small number of members. The Council has no reason to be dissatisfied with the progress that has been made, and with the assistance and support given by so many friends; but the time is ripe for once more urging upon our members the desirability of making every effort to save existing material from eventual loss. This can only be effected by constant watchfulness and inquiry, by ransacking old chests, by examining private libraries, and

reporting to the Secretaries the location of MSS., documents, and books, or other treasures which are likely to be procurable by purchase or other simpler means. In short, in pursuance of the Assembly's recommendation of "an organized and systematic attempt to catalogue and, if possible, collect all documents of historic value that still remain in private possession throughout the Church," appeal is made to ministers and elders, to schoolmasters, to journalists, to all descendants of ministers and laymen who have played a part in the history of the Church.

Our collection of Communion tokens is by no means complete. Ministers and elders could help by sending in specimens, and so make the collection as representative as possible. It is hoped to have a book on Irish Presbyterian tokens published at an early date. During the year examples have been added from the congregations—Mourne, 2nd Ray, Cavanaleck, Castleblayney, Inch, Balteagh, Ballyfrenis, Drumreagh, and a small collection of Scotch tokens from the Rev. A. A. Milne, Cumnock. A token mould of Ballysillan was handed over by the Rev. John Gailey.

The collection of histories of congregations could be greatly augmented, and ministers are asked to send in copies of such as have been printed. A type-written copy has just been procured of an interesting account of the historic congregation of Carland, in Co. Tyrone, from a copy made in 1847, from the original MS., which was the work of Samuel Stewart, of Belfast.

Some short histories of congregations in Co. Derry, the creditable work of Mr. J. H. Eakin, of Feeny, were presented to the Society by the author, who had already donated copies of his biographical sketches—"The Lights of the Roe."

To the MS. department there have been two important accessions—the A—Book (1743-1783) and a Common Place Book kept by the Rev. Samuel Barber, minister of Rathfriland, which, besides a variety of curious matter, contains his marriage register, dating from 1782 to 1811. The latter was the gift of Miss F. M. M'Tear, great-grand-daughter of the distinguished divine of the eighteenth century, so well-known for his pioneer work in connection with the Volunteer movement. From the same donor were received some MS. sermons and a book of rare pamphlets of the period above named. A donation of MS. remains of the Rev. James Hunter, of Coleraine, including his Bible, was received from the Rev. Dr. Wylie, of Coleraine. Early

lists of Protestant Householdors of some districts in Cos. Derry and Antrim were procured from the Public Record Office.

Gifts of books include a partially complete set of "Quarterly Notes" of the Belfast Public Museum, from the Editor, Mr. A. Deane; books of pamphlets from Mr. A. W. Stewart and Dr. J. A. Hunter. The Rev. Thomas Warren has passed on another volume—the latest—of the publications of the Dublin Parish Register Society, while the Rev. Dr. J. Davison Cowan kindly presented a copy of his "Donaghmore—Past and Present."

We are also indebted to the Governors of the Belfast Royal Academical Institution for a copy of their beautiful Centenary volume, which was produced under the able supervision of Mr. John Stevenson.

By the assistance of Mr. Tenison Groves, Record Agent, a volume of the *Monthly Missionary Herald*, the predecessor of our *Missionary Herald*, was secured. It is interesting to know that this periodical first saw the light in Downpatrick, and owed much to the zeal of that enlightened layman, Captain Sydney Hamilton Rowan.

Among other gifts may be mentioned a curious old baptismal bowl of Ballysillan Church, per the Rev. J. Gailey, and a communion tankard, per the Rev. J. H. Whitsitt.

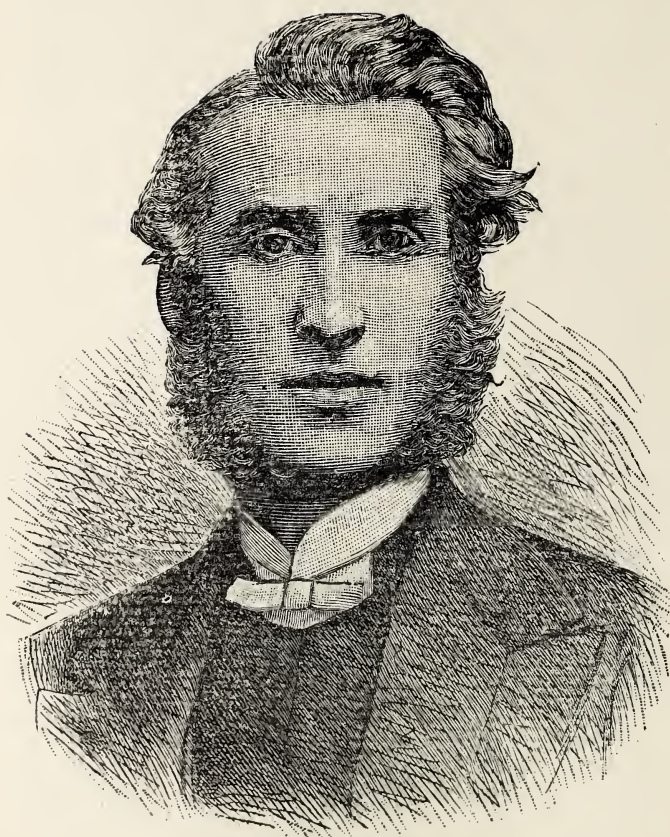
Some MSS. and books have been lent to members during the year, permission having been first granted by the Council, and a receipt given in each case.

We have come into touch with the Historical Society of the Presbyterian Church in England, which is compiling a Centenary work and also a Fasti. This, the youngest of the Historical Societies, has already made considerable progress, and gives promise of the success which has attended the Societies of the Wesleyans, Congregationalists, the Baptists, and the Society of Friends.

The Society has need of workers in every part of the field, not only in Room 20, but in the remote parts of the bounds of the Church. There is cataloguing, arranging, and other work still to be done, for which the Secretaries would enlist further assistance. Who will volunteer?

SAMUEL FERGUSON, *Chairman.*

A. G. CRAWFORD, }
J. W. KERNOHAN, } *Hon. Secs.*



REV. RICHARD SMYTH, D.D.

Brief Biographies.

These Sketches have been supplied by the Revs. Dr. Latimer, David Stewart (Cregagh), and J. B. Woodburn; and Mr. A. Albert Campbell, and the Compiler.

DR. JAMES ARBUCKLE, distinguished as a physician, philosopher, and poet, was son of the Rev. James Arbuckle, minister of Usher's Quay Presbyterian Church, Dublin. Arbuckle was born about 1700, was educated in Glasgow, graduated M.A., M.D., and practised as a physician in Dublin, where he was a member of Wood Street Presbyterian Church. His chief publications were "Glotta," a poem (Glasgow, 1721), "Letters and Essays" contributed to the *Dublin Weekly Journal*, and reprinted in two vols. 8vo. (London, 1729). These essays are brilliant and powerful, and in every way worthy to be ranked with other similar essays by Francis Hutcheson that appeared in the same periodical. In fact Arbuckle's work seems the "natural complement" of Hutcheson's early investigations.

**James
Arbuckle,
M.D.**

Dr. Arbuckle died about the end of December, 1746, as his funeral sermon was preached on 4th January, 1747.

W. T. L.



DR. CRAWFORD'S father, grandfather, great-grandfather, and great-great-grandfather were Presbyterian ministers, and Elizabeth Hamilton, author of "The Cottagers of Glenburnie," was his cousin. His ministerial life was spent at Strabane, where he taught a school and took a prominent part in the Volunteer movement. His first literary effort was "Remarks on the late Earl of Chesterfield's Letters to his Son," which gained him considerable renown as a critic, Oxford and other Colleges putting it into the hands of their students as an antidote to Chesterfield's work. In 1783 he published a two-volume "History of Ireland" which is still of value. One who knew him well writes of him that "his only relaxation was the tea-table and hearing his daughter playing on the pianoforte." The same writer remarks that "rank could not command nor riches purchase the unsought reverence which everywhere followed the footsteps of this pious and good man, in whose presence neither immorality, indecency, nor even levity dared to show

**Rev.
William
Crawford,
D.D.**

itself. Dr. Johnson was gratified that a gentleman in telling him a story apologised for some light matters that made a part of it, but in the presence of Mr. Crawford no one would have ventured to tell a story that required an apology."

A. A. C.



**Rev.
Alexander
Porter
Goudy,
D.D.**

WHEN Dr. Goudy came to Strabane his predecessor, Mr. Mulligan, who had accepted a Professorship in Belfast, said to him—"I do not expect to be much happier than I have been among the warm-hearted and generous people of Strabane." Twenty years later Dr. Goudy was able to adopt as his own Professor Mulligan's words. Five quiet years passed away before a great occasion called him forth into the public arena. A curate named Archibald Boyd, attached to Derry Cathedral attacked Presbyterianism in a series of sermons which he afterwards published. The controversy thus originated resulted in the publication of "The Plea of Presbytery," probably the ablest exposition of Presbyterian polity that ever appeared. Dr. Goudy was one of the authors, and his discussion of Anglican rites and ceremonies and the merits of free and liturgical prayer affords most entertaining reading, because of the caustic humour that enlivens many passages of the close and serious argument. Dr. Goudy was probably the keenest wit the Irish Presbyterian Church has ever produced. Great as he was in debate and powerful in the pulpit, it is as a humorist that those who love his memory oftenest think of him. Quip and jest and pun flowed freely from his lips. In the Magee College controversy he was in opposition to Dr. Cooke, and it was conceded on all sides that in dialectical fence and in polished and trenchant oratory the old gladiator had for once met his match. He died in December, 1858.

A. A. C.



**Samuel
Macurdy
Greer.**

SAMUEL MACURDY GREER was a son of the minister of Dunboe, Co. Derry. He was a brilliant student of Glasgow University, and when only nineteen years of age obtained the degree of M.A., with First Honours in Languages, Logic, and Moral Philosophy. He studied law and was called to the Bar in 1835.

He gave himself whole-heartedly to the cause of the farmers, who were harshly treated by the great majority

of the landlords. In politics he was a Liberal, and in 1852 stood as a tenant-right candidate for Parliament for County Derry. Those were the days of open voting, and before the polling took place vague but well-understood threats were made by the agents of the landlords to the tenants whose votes were considered doubtful. The latter were told that their leases were nearly up, or that their rent might be raised, with the result that many of the farmers who would have supported Greer conveniently found themselves ill on the day of the election, or were compelled to vote against their convictions. Landlords and their agents kept the tenantry in subjection, and thirty years afterwards farmers were still suffering because they had given their support to Greer.

He was unsuccessful at this time, but he stood again at the dissolution of Parliament in 1857. He had nursed the constituency carefully, and for some years he edited a monthly paper called *The Independent Elector*, which was published in Coleraine to advocate the cause of tenant-right. His candidature was also greatly helped by an incident which occurred just before the election. The Rev. Robert Gamble, the Presbyterian minister of Castledawson, a strong supporter of Greer's, was arrested on a false charge of inciting to riot during a bye-election. He was taken to Derry Gaol, but released on bail. This roused to burning heat the spirit of the whole county from the Foyle to the Bann, and Greer was triumphantly returned by a large majority over Sir H. H. Bruce, of Downhill. He was supported in these elections by Roman Catholics as well as by Presbyterians: priests took the platform on his side, and urged his claims at the services in their chapels. The story is told of a Roman Catholic farmer in Cookstown, who said to the agent on the day of the poll, "What's a man to do these times? If I vote for Greer, I'll lose my earthly all; but if I vote for Bruce, I'll lose my soul."

Greer lost his seat at the next election, the landlords using their utmost endeavours against him. He also contested the city of Derry several times in the Liberal interest, but was never successful.

He was the first Liberal who ever sat in the Imperial Parliament as a representative from an Ulster County. Up to this time the counties had always returned landlords, who were Conservatives. Yet his services to the Liberal cause were unrequited till he was too old to enjoy the reward. Again and again his friends wrote him, "I am given to understand that you will be used,

but not advanced." In spite of this warning, he worked hard for the cause which lay so near his heart. Towards the end of his life he was appointed Recorder of Derry, which was then a post of little value, and fifteen months before his death in 1880, he was promoted to the County Court Judgeship of Leitrim and Cavan.

To his energy was largely due the establishment of the Presbyterian Church in Castlerock in 1870. Five years after his death the people of County Derry subscribed to erect the tower of the above church as a memorial for his services to the farmers.

When he was a young man he was ordained an elder of the Presbyterian Church, and throughout his long life he always adorned the office. He was upright in his dealings, always affable, kindly, and courteous. He looked on the bright side of things, and the words constantly quoted by him were an index to his life—

"For freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won."

J. B. W.



Rev.
Robert
Maxwell
Hanna.

HOW many Irish Presbyterians of the present day know anything of the Millisle man who became the exponent of Italian thought, the champion of the Waldenses, the scholarly contributor to the *North British Review*, and the companion of Robert Browning?

All these things Robert Maxwell Hanna became when he was driven by ill-health to reside at Florence in the early fifties. His position as minister to the Presbyterian residents and advisor to the Tuscan converts was one of peculiar delicacy and danger. Though surrounded by spies, he proved himself a tower of strength to the Protestant element in Tuscany, never compromising his own safety, and, on the other hand, never unduly cautious or timorous.

Amid the multifarious and exacting duties of his office he found time to translate the "Pilgrim's Progress" into Italian, and to contribute frequently to *Evangelical Christendom* and the *News of the Churches*, as well as to the *North British Review*. With Robert Browning and his gifted wife he spent pleasant intellectual evenings, and when at the early age of thirty-six he passed away, the illustrious poet performed the sad office of chief mourner at his funeral.

A. A. C.

FRANCIS HUTCHESON, the most celebrated Irish philosopher of modern times, was born on the 8th of August, 1694, the son of the Rev. John Hutcheson, minister of Downpatrick, who in 1697 became pastor of Armagh. Francis was the second son of his father's first wife, who was a Miss Trail.

**Francis
Hutche-
son.**

In 1711 he entered Glasgow University, where he studied for the ministry, and his licensure was in 1719 reported to the Synod. Soon afterwards he had a call from Magherally, a large country congregation near Banbridge; but at the same time he received and accepted an invitation from some influential Presbyterian clergymen to open an Academy in Dublin. This invitation he accepted, and soon his academy attained a very high position among Irish educational establishments.

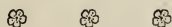
In 1725 he married Miss Mary Wilson, daughter of Captain Francis Wilson, a ruling elder in Corboy Presbyterian Church, and probably a relative of his step-mother, who was a Miss Wilson, from Co. Longford.

The same year he published "An Inquiry into the Original of our Ideas of Beauty and Virtue," which went through several editions, and was translated into French and German. This was followed by his "Essay on the Passions."

In 1729 he was elected Professor of Moral Philosophy in Glasgow University, where he lectured in English, acquired great distinction as a teacher, and obtained a place in the very highest rank of British philosophers. The fundamental principle of his philosophy is benevolence, and it was he who discovered the formula—"the greatest happiness of the greatest number."

In 1746 he paid a visit to Ireland, where he died on the 8th of August, aged fifty-three. His "System of Moral Philosophy" was not printed till after his death.

W. T. L.



SPECTEMUR AGENDO. This, the motto of Sir Thomas M'Clure, admirably sums up his career—distinction, not by publicity, but by unobtrusive, practical service for his kind. His life falls naturally into three divisions—commercial, social or religious, and political.

**Sir
Thomas
M'Clure,
Bart.**

Born in Donegall Street, Belfast, in 1806, he was enabled to follow educational pursuits beyond the usual period, and had passed the age of twenty before entering his father's business. By enterprise and applica-

tion to work Sir Thomas had amassed sufficient wealth to purchase the Belmont estate when he was fifty, before it became a pleasant suburb of Belfast. His commercial career was marked by strict honesty and integrity; his moral strength outshone his intellectual gifts.

The subject of our sketch was no less whole-hearted in devotion to the Church of his fathers. He was proud to claim that there was a minister in his family for one hundred and fifty years. His grandfather was the Rev. John Thomson, of Carnmoney, whose wife was a daughter of the Rev. William Laird, minister of Third Rosemary Street Church, and son of the minister of Donoughmore, near Strabane. In the ancestral line was David Cairns, of Derry Siege fame. Socially then he was connected with the Thomsons and Finlays (his cousins), and other worthies of the Fisherwick Place Church circle. A consistent Presbyterian, but not bigoted, he proved his devotion to the Church in many ways—by association with its principal schemes, by liberality to Belmont Church, and by bequeathing half his property to the Church.

His real public life began at an age when most men prepare to retire. He broke Belfast electoral traditions by carrying the 1868 election in the Liberal interest. And though defeated six years later in Belfast, M'Clure was member for Derry County from 1878 to 1885. He was able to render immense service during the passing of the Church Act and the Land Act. Mr. Gladstone conferred on him a baronetcy partly as a token of gratitude to a portion of the people of the North of Ireland. It was with poignant regret he refused to follow his old chief in his Home Rule policy. A resolution of the time speaks of "the unstained personal honour with which he passed through the trying ordeal of political life."

There are pen pictures of his personal appearance on record:—"He has all a boy's frankness of manner, buoyancy of gait, animation of spirits, and a joyous ringing laugh." Having an open and expressive countenance, "with the education and manners of a gentleman, he dresses as becomes one—plainly, but neatly—the very antipodes of a political fop attempting to solve the profound problems of social economy by displaying his person in silk-velvet garments."

His remains rest in the family burying-ground, now fenced round by the din and smoke of the city, a short distance from his birthplace.

J. W. K.

JAMES M'KNIGHT, the son of a farmer, was born on the 27th of February, 1801, near Rathfriland. He studied Latin and Greek with Mr. David Henderson, of Newry, and in November, 1825, entered the collegiate department of the Royal Academical Institution, where he became distinguished as a linguist and metaphysician.

**James
M'Knight,
LL.D.**

At first he studied the course necessary for a Presbyterian clergyman, but in 1827 he became editor of the *Belfast News-Letter* in succession to Dr. Stuart, the historian of Armagh. The Proprietor of this paper was however Conservative, while M'Knight was Liberal, and about 1846 he resigned his position to become editor of the *Londonderry Standard*. In 1848 he removed to Belfast, becoming editor of the *Banner of Ulster*, but in 1853 he resumed the editorship of the *Londonderry Standard*, which he continued to hold until his death.

It was soon after M'Knight first became editor of the *Standard* that he began the great Tenant-right agitation, to obtain for farmers "fair rents, free sale, and fixity of tenure." This movement was a most important factor in producing the legislative results that the agricultural tenantry of Ireland are now enjoying. Then Landlords fixed the rents to be paid by their Tenants, now these rents are fixed by impartial courts, which have greatly reduced them. Besides this a large proportion of the farmers have become owners of their own holdings.

In the agitation which helped to produce these results M'Knight joined the Southern leaders on a Tenant-right platform; but he always insisted that the idea of Repeal of the Union should be excluded. For a time both parties acted together. Afterwards some of the Southern leaders, who desired Repeal more than Tenant-right, were a means of breaking up the union, but not until the foundations of legislative reform had been laid securely on the principles he had advocated publicly, and had laid before Mr. Gladstone privately.

As editor of the *Standard* Dr. M'Knight occupied the foremost position in Ulster journalism. In languages—he was proficient in Greek, Latin, Hebrew, German, French, and Irish, which last he spoke fluently. In other subjects—he was distinguished in Logic, Metaphysics, Antiquities, History, Theology, and Political controversy. In fact the Rev. Dr. Croskery believed him to be the "greatest lay scholar" in Ireland. His vast knowledge, the logical tendency of his mind, and

the ease with which he arranged and expressed his thoughts, caused his "leaders" and his reviews of books to occupy a distinguished place in Irish journalism, and to produce a very great effect upon the public he addressed.

Above all, he was a firm Presbyterian, and "orthodox" in his theology, although he was opposed to unqualified subscription to the Westminster Confession of Faith, but he was always ready to defend his Church from every attack of her enemies.

Dr. McKnight died on the 8th of June, 1876. His widow, who was a sister of Mr. James M'Pherson, proprietor of the *Standard*, survived him for many years. Even Thomas Carlyle was struck by her attractive qualities, and described her as "kind, orderly, and polite."

Besides his editorials, Dr. McKnight was author of several pamphlets, the most important being "The Ulster Tenants' Claim of Right," issued in 1848, which for sound argument and historical research has no equal among other publications on the subject in question.

W. T. L.



**Rev.
Richard
Smyth,
D.D.**

IN the seventies Professor Smyth, of Derry, was the best known politician in Ulster. He filled the Moderator's chair for two successive years at the critical time of the Disendowment. The big fight of 1868, in which Dowse wrested the representation of Derry City from the Abercorn family, brought Smyth to the front in politics, and in 1874 he was returned as one of the members for the County. The Derry Professor was a success at St. Stephen's. Judge Rentoul ranks him with Lord Rosebery as a Parliamentary orator. Mainly through his efforts the Irish Sunday Closing Act passed into law. He was a power in the pulpit. "There goes Smyth, the lame preacher," said a Derry woman to her gossip in his hearing, as he passed along the street. "No, madame," said he, say—"There goes lame Smyth, the preacher." As a lecturer he was in great demand, the easy graceful flow of his eloquence and his inexhaustible fund of humour delighted everyone. At the age of 52 he died, to the great grief of all who knew him, and to the irreparable loss of the Church he loved so well.

A. A. C.

THE townland of Ballykine, a short distance from Ballynahinch, was better known a century ago than it is to-day. It was there that the Rev. Samuel Edgar conducted a seminary to which the talented youth of the neighbourhood, and many even from distant places, repaired for edification. We have neither a picture nor a description of the "Academy," as it was called, but no doubt it was an edifice with humble pretensions, and ill-lighted, ill-furnished, and ill-ventilated, as the schools of that period generally were. But as a set-off against these drawbacks, the master was capable and painstaking, while the pupils were the pick of the country young men aiming at a pulpit. From this humble and isolated abode of learning many scholars sallied forth to make their mark in the world, and quite a number of them achieved their object. Perhaps the most eminent of those who were successful was the subject of this sketch.

**Professor
James
Thomson,
LL.D.**

James Thomson was born near Ballynahinch, in November, 1786. The son of a peasant, and consequently brought up in very straitened circumstances, he is an outstanding example of that invincible assiduity and perseverance that are usually attributed to the Ulster Scot. He went to no school in his boyhood—probably there was none in the immediate neighbourhood to go to—but learned from his father the art of reading and writing. With these elementary accomplishments he entered upon the arduous work of educating himself during the intervals when he was free from farm work, and, while still a boy, managed to acquire a remarkable proficiency in scientific subjects. His progress attracted the notice of his father, who found a way to send him to his first and only school, the Ballykine Academy. His purpose was to prepare for the ministry of the Presbyterian Church, but even when he had acquired sufficient knowledge to enter the University, he was unable, through pecuniary difficulties, to issue forth on the accomplishment of his ambition. Instead, he became an usher in the school, and he was twenty-four years of age before he found the means to enter Glasgow University in 1810. Like many another talented and economic student of that period, he studied hard in winter, and then taught in summer to acquire the money requisite for the coming winter session. He graduated in 1812, and two years later, when the Belfast Academical Institution was opened, was appointed Headmaster of the School of "Arithmetic, Book-keeping, and Geography." The following year he was elected

Professor of Mathematics in the Collegiate Department, an office which he held for eighteen years, when he was appointed to a similar chair in Glasgow University. But it was while in Belfast that he did his greatest service to the subject that he professed, and published those mathematical works which were so effective in making their subjects popular with the youth of Ireland. Prior to his time mathematical works were generally written in a style fitted to repress rather than inspire enthusiasm. But Thompson's works were compiled with such care, and the definitions expressed so lucidly that they met with universal acceptance. His "Arithmetic," published in 1819, was the popular text-book on this subject with three generations of Irish school children, and went through upwards of seventy editions. In subsequent years he published at least half-a-dozen other works of an educational nature which if not so phenomenally successful as his "Arithmetic," yet were eminently useful to students of the higher branches of mathematics..

While in Belfast, Thomson was a devoted member of the Presbyterian Church, and was among the founders of Fisherwick Place Church, which stood on the site now occupied by the Church House. He resided close to the Church, in College Square East, and here his sons James and William were born. In his case genius proved hereditary, as the former became a distinguished Professor of Engineering, first in Queen's College, Belfast, and afterwards in Glasgow University. William became the great Lord Kelvin whose eminence as a scientist is known throughout the world. His native city has honoured him with a statue in Botanic Park.

James Thomson received the degree of LL.D. from Glasgow University in 1829, a well-merited honour. He died in Glasgow on 12th January, 1849, aged 63 years.

One of his students who himself became a distinguished Professor, and was acknowledged to have a very discriminating faculty and a judicious mind, says of him, "He was a model teacher. His learning was profound, his capacity for communicating knowledge was singular, and he took a deep interest in the fortunes of his students."

D. S.

DAVID BAILIE WARDEN, the son of a farmer who lived near Greyabbey, Co. Down, was born in 1772. When twenty-five years of age he graduated Master of Arts in Glasgow University, and soon afterwards was licensed to preach by the Presbytery of Bangor. **David Bailie Warden.**

Warden was not only distinguished as a preacher, but was an "advanced" politician, and held a Colonel's commission in the United Irishmen. In 1798 he was arrested on suspicion, and confined in a prison ship stationed in Belfast Lough, one of his fellow-prisoners being the Rev. Dr. William S. Dickson, who gives a touching account of the sufferings they endured in the "Lower deck," which was only "four feet eight inches high."

Warden's request for a trial being refused, he accepted leave to emigrate, and having first issued in pamphlet form a Farewell Address to the Presbytery of Bangor, directed his course to the United States of America. This Address was reproduced in 1907 by the *Ulster Journal of Archaeology*.

In 1806 Warden became Secretary of the American Legation in Paris, and afterwards was Consul-General of the United States in that city.

A change of Government in America deprived him of his office, but he continued to live in Paris, and devoted himself to literature. He still kept up a connection with Ireland, being a corresponding member of the Belfast Literary Society, to which he contributed papers.

In 1813 he published a work on "The Origin, Nature, and Influence of Consular Establishments," which was translated into several languages. In 1819 he published in Edinburgh a Statistical, Historical, and Political description of the United State of America, in three volumes, a French edition of which was issued next year in Paris. This work procured his election as a member of the Institute of France (French Academy), thus becoming one of the "Forty Immortals," probably the only Irishman who received that honour. The works I have mentioned are only a few of his many publications.

Warden never married; and he never returned to his native land. His death took place on the 9th of October, 1845, in Paris, where he had lived for the previous thirty-eight years.

W. T. L.

There came into my possession a short time ago some volumes of pamphlets, one of which contained relics of David B. Warden, recalling a period when he found it necessary to get the influence of Co. Down friends to secure his personal safety. These volumes had once been the property of a Dr. Lowry, of Killinchy, who, with the local rector, did his best to get Warden released, with a view to his going to America. Warden testified to the "great attention, disinterested and unmerited friendship," he experienced from these gentlemen, arousing gratitude "which language is unequal to describe, and which, till I cease to exist, can never be effaced from my memory." Some of the pamphlets in the volume alluded to were sent to Dr. Lowry by his quondam protégé from America, and inscriptions in his handwriting indicate the warm regard in which his benefactor was held, though in one case a complaint is made that no acknowledgment was received of packets of books sent.

J. W. K.



**Rev. W. T.
Latimer,
M.A., D.D.**

OF those associated with the formation of the Presbyterian Historical Society, a prominent place must be assigned to Dr. Latimer, whose portrait accompanies this Report. Dr. Latimer has been minister of English Presbyterian Church since 1872, where he attended faithfully to all the duties of the pastorate. But in the quiet of a country district he was able to devote a considerable portion of his leisure hours to the study of history, especially that of his own Church. He was Moderator of the Synod of Armagh and Monaghan for the year 1887-88; and in April of the present year he had conferred on him the degree of Doctor of Divinity by the Theological Faculty of the Presbyterian Church in Ireland. A few years earlier he received the M.A. degree from the Queen's University in recognition of his historical studies and research. He has been a prolific writer, and it is desirable to have a list of his works and some contributions to journals: "Doctrines of the Plymouth Brethren," 1882 (seventh edition, 1908); "Life and Times of Rev. Henry Cooke" (new edition, 1899); "History of the Irish Presbyterians," 1893 (second edition, 1902); "Popular History of the Irish Presbyterian Church," Guild edition, 1897; "The Actions of the Inniskilling Men," by Capt. William M'Carmick, with notes, 1896; "Ulster Biographies, chiefly relating to the Rebellion of 1798." His historical articles and reviews in the *Journal* of the Royal Society of Antiquaries of Ireland included "The



REV. W. T. LATIMER, M.A., D.D.

[See p. 18.]

17 And when he was carried in-
 to the house from the people, his
 disciples asked him concerning the
 parable.
 18 And he saith unto them, Unto
 ye is given the understanding of all
 things, but not unto these. Who
 do ye not perceive, that whatso-
 ever thing I said unto them, I said
 into them, that they might believe
 by the scriptures? But these things
 say unto them, that they might be-
 lieve by the words of the prophets.
 19 Howbeit in vain do they wor-
 ship me, teaching for doctrines the
 commandments of men.

owed, for him-
 self his father.
 Since this is come
 said, of a child.
 hath cast him
 out of the waters,
 do thou canst do
 operation on us.
 him unto him, if
 all things are
 way the father
 out, and said

9. MARK

16 And these are they likewise
 which are sown on stony ground,
 who, when they have heard the
 word, immediately receive it with
 gladness;
 and have no root in themselves,
 and so endure but for a
 time; afterward when affliction,
 or persecution ariseth for the words
 sake, immediately they are offended.
 18 And these are they which are
 sown among thorns: such as hear

then the ear, after that the full corn
 in the ear

29 But when the fruit is brought
 forth, immediately he putteth in the
 sickle, because the harvest is come.
 30 And he said, Whereunto
 shall we liken the kingdom of God?
 or with what comparison shall we
 compare it?

31 It is like a grain of mustard
 seed: which, when it is sown in the
 earth, is less than all the seeds that

by parables, &
 ed a vineyard,
 about it, and
 the wine-fat,
 and let it grow

2 And at the
 husbandmen, a
 night receive-
 men of the tru-
 3 And they
 him, and sent

Facsimile of portion of New Testament.

Printed at Belfast by PATRICK NEILL.

Circa. 1700

Battle of Benburb," "The Battle of the Yellow Ford," "Ulster Emigration to America," "The Old Session Book of Templepatrick," "The M'Cracken Correspondence," "The Minutes of the Presbytery of Laggan;" while the *Ulster Journal of Archæology* contains contributions from his pen on "The Church of the Volunteers," "The Old Session Book of Dundonald," "Life of D. B. Warden." Articles in *The Northern Whig* and *Witness* include "The Irish Church under Cromwell," "Adair's True Narrative," "The Rev. George Walker," "The Rev. James Bryce," "The Decline of Poetry," "The British Colonies," and other theological, biographical, and historical papers. Dr. Latimer has also published and given much help in the preparation of congregational histories. It is understood, too, that he has in manuscript a continuation of his History, which, it is hoped, may soon be ready for publication.



THE subject of early Belfast printing is one that does not, it is to be feared, receive the attention it merits. It has more claim on Presbyterians from the fact that the early Belfast printers, Neill, the Blows, Joys, and others belonged to their communion. And the works produced were for the most part religious. Another interesting point that receives but scant consideration among us is the question of the earliest printed Irish Bible or Testament. To Patrick Neill, the Belfast printer and bookseller, is attributed the issue of a New Testament about 1700, no copy of which has yet been seen, but it was advertised in one of Neill's books of the year 1700.

**Early
Belfast
Bibles.**

A very interesting discovery has just been made. Dr. Crone, Editor of the *Irish Book Lover*, recently procured a copy of Craghead's "Advice for Assurance of Salvation," printed by Neill in 1702. The binder of this copy, who was probably the printer, used as "end papers" waste sheets of a New Testament which experts pronounce to have been printed with the same type as was used in other works issued by Neill about that time. It is therefore concluded that these "end papers" are a portion of the New Testament advertised by Neill in 1700, no copy of which is yet known. By the courtesy of Dr. Crone we are able to present a facsimile of the type of this New Testament, in the hope that readers will make an effort to bring to light a copy of it. It is most probable such a copy may be preserved in some of our Presbyterian homesteads. Ministers

have special opportunities of making inquiries with a view to unearthing a copy, and their help is invited.

James Blow, Neill's successor in the printing business, re-issued some of the works published by his predecessor, *e.g.*, a neat little psalm book; and the tradition is probably well founded that he printed a Bible about 1714, known as the "Sin On More" Bible, from a misprint in some of the copies printed off before the error was discovered. Nor is any copy of this Bible forthcoming. Curiously enough, the writer has a Blow printed book—"The Doctrine of the Bible Justified, &c.," 1715—the front "end paper" of which is believed to be a portion of a waste-sheet of this "Sin On More" Bible, which antedates by nearly forty years the earliest existing Belfast Bible. It is very desirable that copies, no matter in what condition, be unearthed, so as to confirm to Belfast the honour of having been the first place in Ireland to publish a Bible.

J. W. K.



Notices.

Room 20 will be open to visitors for some hours in the morning of each day.



The attention of ministers and others is drawn to the paragraph on p. 19.



Ministers are asked to supply particulars of records in their possession; also copies of histories of congregations, printed or otherwise.



The Tercentenary Lantern Lecture, "Three Hundred Years of Irish Presbyterianism," by Professor F. J. Paul, M.A., B.D. with 80 coloured slides, illustrating the chief events of Ulster history, can be had on hire from the Society at a fee of 2s 6d per night.

The Society has also for sale copies of *Records of the Synod of Ulster*. Price 10s. per set of 3 vols.

A charge is made for searches in the Society's records.

Gifts of communion tokens, MSS., and books are invited.

The membership fee is 5s per year, and is due at 1st January.



